

CRY OF BLOOD
AND OF
A BROKEN
COVENANT

Set out at first upon the sad Relation of
late SOVERAIGNES most treacherous and
inhumane Murther.

Most humbly dedicated, and (then) purposed
to have been Published and Presented to the Kings most
Excellent Majestic, if so Providence had disposed.

And now, how late soever, (all obstructions being removed)
adventured upon his MAJESTIES gracious acceptance and
favour of all herein concerned: To remain (at least)
as a standing Testimonie to posteritie, of the
Authors conceived sense of duty, in
Conscience to GOD, and allegiance
to lawfull Sovereignty.

By Sir WILLIAM MOORE of Rowallane Knight.

EDINBURGH,
Printed by the Heirs of GEORGE ALEXANDER, 1678.

THE GRYFFIN AND OF A BROTHER GOVERNANT.

Written out as first upon the 14th Relation of the
late Governor of the West India Company and
intending Publisher.

That humble dedication, and (then) printed
to the West India Company and the King's most
Excellent Majesty, it is provided has digested.

(The following is a copy of the original being removed)
substantially as it is a private and confidential
matter of all hands concern: To remain (as it is)
as a standing testimony to the justice of the
Author's conduct, and of the
Obedience to God and His Majesty
in the following manner.

By Sir William Moore of Roswellan Knight.

Printed by J. B. R. G. H.
Printed by the House of George Armstrong, 1820.

TO THE
ROYALL MAJESTIE
OF
K. CHARLES
THE II.

KING of great Britaine, France
and Ireland, &c.



Ree Accesse (Sir) the Muses plead. Repute
This boldnesse, as conceiv'd to contribute
By Strong desires, that while all eyes observe
Your Motions, famisht hopes no more may starve.

God and your Kingdomes Call. The set tim's come

For Christ, in your Dominions to make roome.

Beside our Violated Marriage-Band,

Blood cries for vengeance, 'gainst the Traytrous hand

Of impious Parricides. To plead the last,

And act for proper interests, Christs o'repast,

Or judg't but next in Order, (as a way

Preposterous) your designs endanger may.

A a

G

Great, Brave Prince, by heavenly Means be gain'd,
Stat'd for the Work, that (surely thus obtain'd)

Thy hand attesting, This in Truth defence

The Standards may attend, with confidence.

This Solstice breeds amazement: How all eyes

Wait till thou mount thy Coach and climb the Skyes,

That Influence and Virtue, issuing thence

Inferiour Bodies, brought again to sense,

Long in the generall death detain'd, may see

Day once more dawne, renew'd by light from Thee.

Weigh with delays the consequences fear'd,

Remembring, that attempts which scarce have dar'd

Peep forth at first for their deformity,

Have gain'd, upon acquaintance of the eye.

And when to ripenesse and full strength attain'd,

Smiles have alike and frownes been entertain'd.

THE



THE
CRY of BLOOD,
AND OF A
BROKEN
COVENANT.



Has horrid Actings force unwilling ears

With worst of news? do fancies and fond fears

Mock troubled minds? or doth a reall blow

For preface passe to Albion's overthrow?

Have Parricids, professing Brother-hood,

Put hand in **CÆSAR**? shed his Royall Blood,

Low in the dust this Islands Glory laid?

And, at one stroak, her Children Orphans made?

O Heavens! O Earth! heere I must pause a space,

Griefs tide flows higher, then, in this sad case,

Can calm'd be by expression? But, to speak,

Allegiance pleads. Men soberest, minds most meek,

Most free of passion, cannot but resent

This high Injustice; yea, in freedome vent

Their Thoughts, and what a dialect to use

This bloody prelude speaks. Then free-born Muse

Tell Britaine, tell the World, that hence, in vain

Words shall be heard of any milder strain

Then Martiall eloquence. In trumpets sound

The traiterous murder of
late King, most justly re-
laid to heart, and duly
sented.

Treachery and
suspected, the parties being
an unequal posture,

Arms therefore necessary to be
ordered and made use of as the
God of Arms shall call for,
and employ.

Be SCOTLANDS' Musick henceforth deeply drown'd
From Heav'n's th'alarme, attended Orders bee,
All doubts discust, all judgments clear and free.

Let Colours fly, Drums beat: Gird on your swords,

1 Sam. 25. 28. 2 Chr. 20. 15

Arme Gallants, Arme. The Battell is the LORDS.

For our Watchmen, the faithfull MINISTRY.

Dangers and duties to be laid
forth and prest from clear, just
and convincing grounds.

Lift up your voice, Cry Watch-men, cry aloud.
Religion suffers by Usurpers, proud,
Of successe insolent. Now, Sions plea

From trampling on Religion.

In dispute is, the Glorious Liberty
Of Sacred Truth restrain'd, It's beauty marr'd;
Prodigious Toleration boldly dar'd

Despising of Dominion, ever-
ting of lawfull Government.

To be maintain'd, How men upon them take
The ground-work of just Government to shake,

On Crowns to Trample, of due pow'r deprive
All pow'rs, from them that pow'r do not derive

From marring of Gods work,
and thaming of the Covenant.

How languisheth the Work of GOD & His Cause
Discountenanc'd? Divine and Humane Lawes

All violate? How a reproach become
Our solemn Covenant, abroad, at home?

From fears of further attempts
and proof of former snares;
From practises against Parlia-
ments, and domineering over
Gods Inheritance.

What grounds for real fears? What snares contriv'd?

How are of Righteous Priviledge depriv'd;

The highest Justice Courts? The honest side,

Expos'd, as preys, to avarice and pride;

Imprison'd, spoil'd, affronted, put to flight,

Of lives and fortunes not secure one night.

Them

Them whether fury's drive? at Christs own Throne
Strike not these Apostates? The Highest One
Engag'd is in our quarrell. We, of late,
Conceiv'd our losses and our sufferings great,
While over-aw'd by Arm's, till God arose,
Made bare his Arme, and Proudlings did oppose;
But Rods of Children, reckning, here, and there,
We, but the finger, they the loyns do bear.

From displaying of hands
against the Son of God, who
enemies are our enemies, and
with whose suffering members
we are bound to sympathise.

Where now our fellow-feeling, former zeal?
Shall in this exigent faith also fail?
To you bold freedome fitly doth agree
Whom Truth in former Tryalls hath set free?

Joh. 8: 31. 33.

Take, take your Watch-towre; thence, around you view
As heavens give order, your Commission shew,
Men of Gods Counsell. God, drives on designs
(In which, his Justice and deep wisdom shines)
By men, whose wills his hand leads on to act
His holy will, and guilty of the fact
Them holds, as having byass'd from his ends,
By other motions turn'd then he intends,
And all for their just ruine. Whence, to fire
Shall Rods, when Gods commission doth expire.

And last, from Gods purpos'd
destruction of obstinate
revolters against Truth and
lawfull Authority, howe
employed for our sins, as
rods of his just indignation.

What sick we then? shall not the Lord bring down
Perfidious Traytours to Christ Jesus Crown?
As clouds evanish, as the morning dew,
As chaffe, and chimney smok driven hence we view,
Shall not divine displeasure sweep away
From off the earth, those swarmes that dimme our day?
Shall publick Prayer, and the secret moan

Of

(4)
Of Saints, answer'd by a Justice Throne;
To you the times is given to understand;
Shew, if fit times do call, hand join'd in hand
That all for God, true valour to improve
With Echoes of joint acclamations, move,
Let Colours fly, Drums beat, gird on your Swords,
Arme, Gallants, Arme; the Battell is the Lords.

For the States of Parliament.

The Muses freedom with the
States of Parliament.

GODS worthies, in whose hand the Helme to guide
Of Government is given, set far a-side
Your private Intrests. Not to make you great,
Proud, Powerfull, or Rich, the Trust of State
On you confer'd is; for the Publike Good,
Not goods, your actions would be understood;
On you are many eyes. Eyes, from above,
Below, within, without, pry how ye move,
How equally ye walk. But here I'll hold,
And begs your pardon, if I have been bold.

Now, when our rent Republicks Ship is tost,
With growing stormes; when things of greatest cost
And highest value, by this Ille enjoy'd,
Endanger'd are. Our Sovereignes life destroy'd,
Our Sovereignes dearest life, his Royall blood,
(To usher in a shamefull new guide)
Pour'd forth; His Scepters to posterity,
Decern'd a Trophée of proud Tyranny;
These Kingdomes Heir exild (Our Sovereign Lord)
And almost all the Issue, ara word

To be led forth to death (a sacrifice,
 In smake whereof their glory to arise
 Unto its highest point, as fittest mean
 By them, for their securitie foreseen)
 What pawse ye? Whence proceeds this Silence deepe?
 Your enemies (beleeve't) are not a-sleep.
 Shall men so desperately wicked, hold
 Their hand, the Father of three Nations, bold
 To put to death, and not with jealous eye
 Look on the Children, tyed to aske them why?

V/here your Antcestors ready hands and hearts?
 Associates look ye for, from forraigne parts
 As troubled at our stroake, and by our wound
 Of Christian Kings the veynes all opened found?

Or, dare not JUDAH war with EDOM wage
 Till EPHRAIM, not at one with God, engage,
 Till ISRAEL Arme; which, ordered to depart,
 (By this conjunction, AMAZIAH's heart
 Made haughtry, and lift'd up,) turn'd discontent,
 And JUDAH's Cities spoiling, as they went,
 Shed blood at will, and did no outrage spare
 That (now-a-dayes) the basest villaines dare.

But what? These gone, did EDOM game the day?
 Was JUDAH's King delivered, as a prey,
 For want of pow'r? No. Hee, who stay'd the Sun
 On Gibeon; and in Ajalon the Moone,
 Till on his foes aveng'd; by JUDAH's hand
 A victory most glorious did command
 For JUDAH's host. But grief doth heer arrest
 My trembling hand, appal'd to write the rest.

B

Silence not suitable to a church
 off so evident danger to Church
 and State, waking only in the
 full ripeness and fit opportu-
 nity, for execution.

The Gallantry of our Noble
 Antcestors propos'd for enough
 to encourage to resolution.

The history of K. Amaziah,
 2 Chr. 25. for application.

To

To EDOMs idols didst thou turn aside
 Wretch'd JUDAH, while their spoiles thou didst divide
 O Yes; from Truth, there, shamefully thou fell,
 And justly turn'd thy back to Israel,
 Which, made thy Rod, thy ruine quickly wrought,
 Thy King to Perish; by the People, brought.
 God, only wise, your heart with Counsell fill,
 That, quitting of your selves like men of skill,
 Fast what ye have ye hold, lest all cast down.
 Built heer-to-fore, ye lose a glorious Crown.

All ranks bearned to concur
 By the nearest Tyes of
 duty to GOD, King and
 Country.

But leaving all on Him, in more and lesse,
 Whose eye must guide you. Now, our Kings distresse,
 The cry of blood, shed by a murdering hand,
 The infamy of a despised Land,
 The fowlest of affronts; Call, yea conjure
 All ranks, by all the Tyes, known to secure.
 Religion, publike Interests, private Rights,
 'Gainst open force, and undermining slights;
 If Piety, Compassion; if the sense
 Of deepest wrong, have weight or influence
 On loyall Scottish hearts, in sight of Heaven
 Your just resentment and offence made eaven,
 As instruments of God joine heart and hand
 To raise the Glory of this slighted Land
 Men calling to account, by whom is shed
 The blood, that brethren hath unbrothered.

The carrying on of the work
 put over confidently on God,
 from proof of past mercies and
 former experiences of power
 and good will to His people.

The Taske in hand, suppose the hazard great,
 Yet neither case, nor cure are desperate.
 Faith to improve, the Oath of God you tyes
 Whose proof of Mercies mercy yet implies
 Unto Belcevers, fears who dare out-face,

And footsteps of preceeding paths can trace.
 Your wayes on him devolve (sure) he will do,
 To fight who taught your fingers hitherto.
 Frogs, Flies, Dry bones, Hce, ere ye Armies want
 Shall for you Arme, the Arme of flesh to daunt!

Let, Colours fly, Drums beat. Gird on your swords,
 Arme Gallants, Arme. The Battell is the Lords.

For the Commanders in chief, and faithfull Souldiery.

YE, Men of Valour, honorably bred
 At armes; Whose Glory, deeply Registered
 Stands to succeeding Times, as men of Trust,

Integrity, and tendernes, in Just
 Defence of Truth, King, Country, Covenant,
 God calls anew. Behold, he will not want
 Your Testimony. Never grounds more clear
 For Noble action, did then now appear.

Have guarded been your hearts, your hands kept clean
 In SCOTLANDS late Eclipse? how clear is seen
 In this GODS special hand? While, not the least
 In quality and number, were posselt
 Of a Malignant Spirit, did ye stand
 Free of Compliance; Order, or Command
 Destructive to his Cause, and closely kept
 At your first Principles? The hand that heapt
 Upon them shame, did fixe you in your speare,
 That yet his Standart, ye on high might reare.

The calling of our deserving
 Commanders, Officers in
 chief, and Souldiery, eviden-
 zed, from proof of constanc
 faithfulness in the Cause of
 God, as reserved for the en-
 suing work.

From their witnessing againt
 the unlawfull engagement,
 choosing rather to be without
 charge, then to charge their
 consciences with a sinful com-
 pliance.

8
Their peace of minde arising
From the sense of mercie, sup-
posed against the power of
compensations from the Ills of
Wight, and preserved from
sinking at Mauchlin-mare, the
prelude of an unlucky Tra-
gedy.

Their concession to the late
Kings removal from New-
castle objected and answered.

As proceeding from Trust
in their manifold professi-
ons, protestations, declarati-
ons, yea engagement of the
publike faith of the Kingdom,
in order to a safe, free and ho-
nourable Treaty, pretended
between the King and Parlia-
ment.

2. From the foreboding danger
to the Woe of the Kingdoms,
and breach of the peace of the
Kingdoms, the supposed
purpose of address
to Scotland, being borne in
judgement, and possibly stan-
ding for grounds solemnly
objured by us, and destructive
to the Covenant.

How came a Peace, what quietnesse of minde

I ask, enjoy ye (if a tongue can finde

Words futable) whom frown, nor favours smile,

Nor Hopes, nor Honours, from the farall Ile

Whence were reviv'd our woes, (Preferment, Place,

And Pension proof) endue t not charge t embrace

Saints blood to shed; while (witnesse to their zeal)

To some, death sign'd a passe; and some a seal

Bare hence; bell futeing bale Malignancy;

Men, whom unfound diseases Time did try

But heark! a voice, past whispering in the ear

Calls for your vindication, how ye clear

Your Rendring in the powre of Armed bands,

Your Rendred Prince, while pow'r was in your hands?

But, (as protest, protested, and declar'd,

Yea publick faith empannd,) who have not heard

How, nor a shew pretended of intent

Save (for a Treaty with the Parliament)

To serve his Royall Person for a guard,

Yet, of base acts they not the basest spar'd

Could serve their ends? And, what the consequence

Had (heer) product, (if by your conduct hence

He should have hither turn'd, while broiles and blood

(Effects of factions and of tumults rude)

The Land did fill,) who lay a right to heart?

Yea, while his resolution not to part

With principles (express'd, by him, a Tye

Which Life and Crownes engag'd t,) for Prelacy

And book of Pray'r, so solemnly abjur'd:

While this His minde his Majestie assur'd,

Who could have (heer) comply'd? Who, save these men

(Our

(Our Peace-disturbers) should have said Amen ?

How (both within, and from without, regard)

Had not a bloody dispute thence ensu'd ?

Us, Conscience of our League kept t firme. If they

Prevaricating, wickedly did stray

From Honour, Duty, Faith, then Grounds how Just

Thus offer, how this doubt may be discut ?

How best your candour and ingenuous way

May as the Sun, appear at the Noon-day,

Endeavouring (in due time) to Right a wrong,

Which heavens, though men should passe, shall judge ere long.

A broken Covenant, bale perjury,

All, with their sin who stick not to comply,

Call to make ready, and for God to rise,

For King and Country, lookt on as a prize

By men of bloods. Thus, shall fowl mouths be closde

Your streight proceedings to reproach dispoſde,

Thus SCOTLANDS glory grow, and thus made known

That Gedeons hundreds heer, our God will own,

Lead forth, and fit, when he the word shall give

For him to Act ; dead hearts who can revive,

Even prompt your hands and Spirits for these ends

On which the Generall Happinesse depends,

The Prince and People acting (one in heart

In Will and Counsell) each, a gallant part,

Engadg'd in God ; on which condition closde

Our Noble undertakings are suppoſde,

That all o' structions from the way remov'd

By uniforme consent may be approv'd :

Let Colours fly, Drums beat. Gird on your swords,

Arme, Gallants, Arme. The Battell is the Lords.

The ignoble carriage of those perfidious Impostors (betrayers of Trust) a just motive for men of honour, so fowly failed to, to call to account the Authors and complices of this impudent Treachery.

All degrees, sensible of Gods and the Kingdoms dishonour, called to joine with the King, (owning the Cause and Covenant) in charging home, upon wicked Covenant-breakers, this unexpiable injury.

For the People and Commonalty.

The People, owning their Interest in the Promises, by reason of Christs donation with the Isles and ends of the earth, Psal. 2. the prime motive of their entering in Covenant, and acting for Christ.

GODS precious People, Commons of the Land,
Religions forward friends with Life in hand,
For Christ who have adventred, meerly driven

By reason of his Right and Title given
To earths remotest ends; by whom enclinde
This Generation, seriously did minde
Their Intrest in the Promises to owne
By Gospell Light made to Beleevers known,
Held forth unto the Church; from whence to heart
Was lay'd, (in speciall duty on our part)
For Christ, King, Country, into Covenant
To enter, and rich successe ne'er did want
While honestly, in Men and Angels view
We jointly moving, did joint ends pursue.

The work of Reformation
being far advanced, and great
difficulties overcome, GOD
hath permitted men, for our
sins, yet for a season, to ob-
struct the way.

And now, while after so much bloods expence,
Cost, Paines, and Prayers (in our Just Defence)
Our hopes were far advanc'd, Behold, the way
Obstructed is anew. Ludibrious Clay
Dare craule on borrowed leggs, and Heaven defy,
The Son of God take on its top, and try
His work to overturne, Himself dethrone,
And, in the hand of his Anointed One,
The Scepter break. What honest heart not bleeds,
What spirit's not on edge, at these misdeeds,
These unexampled Acts, that dim the glory
To these, and after-times, of Christian story?

Gods people encouraged up-
on solide grounds to stand to
their duty.

But face they hitherward in Arms? what then?

Chooſe

Choose slaves to darknesse, servants unto men,
 To yeeld your selves or venter? yet a day
 Doth Christ (heer) call for, on His Royall way
 Of noble conquest, can it sure your minde,
 Your spirits, by a Covenant refin'd
 Not to attend His Orders, who in vaine
 You kept not hitherto, that ye remaine
 Till now unvanquish'd? set before your eyes
 What, even what not, at stake in hazard lyes,
 And gath'ring from past practise, how have been
 All your attempts for Christ successfull seen,
 Set foreward stoutly, in his strength stand to it,
 Not bow nor shield, the LORDS Right Hand must do it,
 Who, if our King He Instrumentall make,
 As Orderer of the Play, the stage to take
 (In answer to our earnest desires,) by all,
 Be held a presage most auspicious, shall,
 For which we pray, yea hope; that grounds to none
 Occur, of controversie gainst the Throne;
 As of his Diadems the Royall Right
 He would establish (in his foes despight)
 To Christ committed, every way beside
 GODS Way disclaim'd; As on His part to fide,
 Engage He would the pow'rs of Earth and Heaven,
 And, by His Order, may (for word) be given
 Let Colours fly, Drums beat, Gird on your swords,
 Arme, Gallants, Arme. The Battell is the LORDS.

The Kings owning the work
 (when stirred up for that end
 by the Lord) to be held for
 a token of good.

For

For the KING.

The King honoured by God above other Kings, as having committed to him the Scepter of Government over lands gifted to Christ in special manner.

The improving of just power for the advantage of Christs Interests, the surest pillar for supporting of the Kings Thrones.

Christ to be acknowledged in His Royall Prerogative, and to be made use of in all his Offices, as one by whom Kings reign, *Prov. 8. 15.* and who removeth and setteth up Kings, *Dan. 2. 21.* at his pleasure.

Regall Power and Authority consistent with the absoluteness of Christs Sovereignty.

The Kings heart a fit blank to put in Christs hand to fill up, and in proof of the reality of the offer the signing of the Covenant, in securing of Religion, necessary.

Great Prince, whose honour doth the honour shine
Of greatest Princes, Righteous Sovereigne
The Scepter over Kingdoms set to swee,
That gifted are to Christ, in speciall way,
Where, while He Lawes for Government doth give,
And takes the Throne, hath mad't Thy lot to live.

Three Crowns of Him thou hold'st, by long descent,
These, for advantage of the just extent
Of His prerogative, so Thou improve,
Thy thrones-establishments best mean shall prove.

Him to acknowledge Heavens thy heart incline
In all His Offices; thy duties line
That not transgressing, as engag'd, He may
Imploy for thee His pow'r, May in the day
Of danger make thy peace, and wisdom give
Thy peoples dying hearts how to revive,
For bow before Him, as the meanest, must
The Most, and Mightiest of created dust.

His Three-fold Scepter can no Rule admit,
But such as doth his absoluteness fit
Of Sovereignty, which most consistent stands
With Regall pow'r, by Him put in thy hands,
For, who Himself the Lord JEHOVAH shew,
Hath said, to Caesar give what's Caesars due.

Learn to submit, to Him betimes to see,
That lifted up by Him thy head may be;
A blank put in His Hand; upon thy heart
The heads that he may fill, for either part,

Of an eternall League ; In which to deal
 Ingenuously that thou intends, thy Seal
 Set to the holy Band, (A priviledge
 To every King not Common) for a pledge
 Of faith ingag'd shall serve, and clear thy way
 Of great obstructions, in thy Rising day.

Far-far be from thee, as thy judgements stroke,
 To join thy shoulder in unequall yoke
 Of bad associations, or to call
 Unto thy counsell men of Beliall,
 Who, in thy tender bosome, to infuse
 The poyson of bad principles will chuse.

Grief fills our hearts so soon to see thy reigne ;
 Yet joy we ever, Sacred Sovereigne,
 That from thy Fathers loines, who Rul'd of late,
 Succeedeth One, to fill the Chaire of State,
 From Race to Race, all whose Dominions may
 Thy just commands most loyalty obey!

Spare, Spare (we pray) to give thy Scotland ground
 More deep and deadly, that may make her wound
 By harboring, in a jealous heart, mistakes,
 Of which the thought the very ground-work shakes
 Of mutuall confidence. O daign to hear
 Their just desires, with thee who burden bear,
 To stand and fall, to live and dy with thee
 In God, whose bands Inviolable be.

Thy judgment Heavens informe, and clear what tye
 On Christian Subjects doth convincing lye
 Attempts to owne, for which those men do move,
 Who most unjustly thy just pow'r improve,

To walk in the counsell of the
 wicked, and joine in the yoke
 of bad association, to be guar-
 ded against by the King, in
 his tender years, as against a
 sure stroak of judgement.

Scotlands grief, and Scotlands
 joy.

The prejudice of intertain'd
 jealousies between the King
 and His Subjects.

And

And pleading for all crimes commission, staine

The tender honour of a Sovereigne,

The duty of loyall Subjects
as relating to Christs absolute
Soveraignty.

As tyrant turn'd. We humbly do deny,

These practises may passe for loyalky

To God, and thee in Him, our duties bound

To Sovereignty supreme relating found,

So that on us restraining bonds are laid,

Till surety for Religion be made,

Till Solemn League and Covenant be own'd

By Thee, for CHRIST, in Truths defence, enthron'd,

To which, while in suspence of thy consent,

Our hands are feeble, and our spirits faint.

These minding come, and put in exercise

Thy Regall pow'r; of all Thine enemies

The necks be given Thee, to be trampled on,

Religion, Government, CHRISTs and Thy Throne

Who dare oppose. O that thou may'st lay hold

And fasten grips upon these locks of Gold

Found on Times fore-head, and from events learn

Of lingring Resolutions to discern

Sad successes. Thus Heavens Thy counsels blesse,

And make Thy Throne a Throne of Righteousnesse:

As Monarch of thy Subjects hearts, for Thee

Thus many to the Throne of Grace shall flee,

And plead Thy cause, for whose just interests, all

Shall cordially cry, when GOD doth call,

Let Colours fly, Drums beat. Gird on your swords,

Arme, Gallants, Arme. The Battell is the LORDS.

Grounds

Grounds of Hope for Believers.

BUt smiles the Sectary? how with disdain,
Heard is the freedom of the Muses strain?
Us Adversaries brave on either hand,
These, on successfull fates smooth conduct stand;
Grown desperate are others, whose disgrace

Through failing of attempts, leaves shame of face;
Both at advantage ly. Shall this breed fear?

No: We a Chistain follow, who shall clear
Our way, and (in this sad temptations houre,
On travell, in the greatnesse of his pow'r,
As gifted with Earths ends and Isles, where we,
Rul'd by His Scepter, live) shall, the decree
Past in his favours earst (even Ours, by right
Of promise) see, for us fulfil'd, in sight
Of opposition, on his word who rest,
Whose times, and wayes of working are the best.

How-ever (often) persecuting foes
Saints blood have shed, yet (while this tempest blows)
Who not discern (unto its greatest height
The throne of Antichrist attain'd, the light
Of many Gospel Truths begun to shine)
That, drest in Armes for warfare (to refine
His Gold, and purge away the object Ore)
Christ is marchd forth (flames ushering him before)
In bloody Garments, through destruction dyde
Of Truths opposers, who shall prosperous ryde

Dangers and difficulties arising on all hands, grounds of confidence offered from the wor of truth in the subsequent propositions.

When-and-wheresoever the Mystery of Christ is broken up, and Reformation advanced, then and there shall the Church the ruine of many enemies, *Zech. 13. 1, 2, 3; Rev. compared with Zech. 12. 3; Revel. 3. 10.*

A people solemnly owned by God before the world, and sought out by his standard, need not fear their fals brethren when God begins to appear, in strength and fury, like himself against them, *Isa. 63. 10, 11, 12. compared with Isa. 63. 1, 2, 3, 4.*

When Antichrist shall be fully revealed the Lord shall consume him, *1 Thess. 2. 7. 8.*

When Christ takes armes for his Church, although the enemy should overflow, he shall lift up his standard in vengeance against him. *Isaiah. 59. 17. 18, 19. Psal. 18.*

In

Christ having risen, after
long silence and suffering, will
so much the more be active
against his enemies. *1/a: 42.*

1. 1. 4.

In Triumph, minding (hence) an active way
Before as silent, in his suffering day?

For (meerly) Civill things did we contend
(As, in this case, Lands a Religious end
Professing, (nothing so,) deserv'dly, have
Been trampled on,) us might our hopes deceive;
But formally for Christ, in termes direct
We for his title stand, (all due respect
Had to our SOVERAIGNES intrests, in the right
Of all his Crownes.) Will CHRIST his quarrell slight,

Whoever assay to make void
Christ's establish'd yoke, Them
shall Christ yerc. *Psal 2. 1. 2.*
3, 4, 5.

Where God hath a vine-
yard of red wine-ferled, he
will keep it lest any hurt it. *1/a*
27. 2. 3.

What God hath done at the
expense of his Saints blood,
he will not easily forgoe. *Psal.*
116. 13.

If they have not gained
ground, they shall not gain
ground, *Psal 129. 1, 3. so Calvin.*

Not vindicate His Honour? not maintain
The settled Order of his house, in vain

Els heer (alone) establish'd by his hand
At such expense of Means, throughout the Land;
Yea of his Peoples blood, dear in his sight?

Which Order (hitherto) gainst hellish flight
And brutish force, so tendered Providence,
That, not one dyat of his Church, hath (thence)
Been mar'd from meeting; neither any part
Of all his work foes suffred to evert.

The choice place, where to dwell he doth encline;
In beauty where his Ordinances shine,
Will he not care for, cover with his wing,

And guard against those men, a meaner thing
Who counted have the Oath of GOD, and past
So lightly, from proud necks, his yoke to cast?

Bloody Covenant breakers.
having had great successe, shall
not live long. *P/e 55. 19, 20, 23*

Profaners of the oath of God
shall not prosper or escape.
Week. 17. 15, 18, 19. evident in
Uladihaus K. of Hungarie
beaten at Varna by Amurath
the 6.

Will He, aveng'd who violated faith
In heathens favours, on his People hath;
In favours of his People, from on high,

Let passe unplagued heathnish pefidie?

While some designe; Christ next a King to place;

Or (thus disguise) are found upon the chace

Of self-advantages, a cloake to draw

Of zeal, of duty of supremest Law.

Yea, while with Christ, deny'd to raigne alone;

Their Dagon Others, his divided Throne

To share do offer, and with Christ to dwell

Have priviledged all the powers of hell.

Is Christ, his house of purging at the paines

And planting men, by whom his Kingdome gaines;

(A Ministrie according to his heart)

That bloody hands the Gospels spoiles should part?

Or hath our Lord a tender brood begot

Of children heer, his weaklings to devote

To bloody hands, his youth; whose chiefest thing

Desirable, is to detaine the King;

Yea, while on life and death resolv'd they have

Close to his Truth and Covenant to cleave?

In mouths of all the Prophets, whence arise

Our joyes of successe, speaks the Sprite of lyes?

Or shall the Saints, to whom he doth declare

His counsell, (friends; who on his secrets are)

With what he doth acquainted, in this case,

(This case alone) for hopes have shame of face?

Brought low (indeed deserv'dly) we have been

And yet may low be laid, that every mean

In which we might conceat, abasde may be,

Even all our Glories pride staine we may see.

But, when in us all strength is spent and gone,

Christ purposeth to hold
house where he purgeth the
sons of Levi, and there to come
neare to judgement for his
people. *Mal* 3. 1-3, 4, 5.

It is a Gospel and peace-
able time, and a Token for
good to his people when God
lends forth faithfull and ho-
nest Ministers. *Jer* 31. 15, 18.

When the barren is made
the mother of many children,
and gets God for her husband,
there is large peace and privi-
ledges promitt. *Isa* 54. 1, 2,
4-5, 13, 14, 15, 17.

While a people do cleave
to God, he is engaged to own
them and do for them. *2 Chron*,
15. 2.

God would reveal it to his
servants if he purposed to de-
stroy, who in this case would
not promise good. *Amos* 3. 7.

Christian walkers with God
would not be altogether stran-
gers to Gods purpose, if he in-
tended to destroy. *Job* 25, 35,
Psal 25. 14.

The hope of his people shall
not make them ashamed, have
ing to do with transgressours
without a cause.

When Gods people are laid
low, hee must recover them.

Turne and Repent him shall that Holy One ;

The work which the Lord
hath begun and far persecute ,
he will perfect. Deut. 32. 4.

The rods of his people, tend-
ing to bring them under the
bond of the Covenant, will be
the ruine of rebels. Ezek. 20.
37. 38.

God will alway minde his
Covenant, while his people
stick by it. Psal. 111. 5.

The Throne of iniquitie set
up without God and main-
tained without him decreeing
mischief against God & Godli-
nesse, shall not have standing
before him. Psal. 94. 10. 21.

When the child is come to
the birth, and all done to a
little, it were a day of blasphe-
mie if it were not brought
forth. 2. Kings. 19. 3. com-
pared with 1/. 66. 9.

Though sin do abound
God will not forsake his peo-
ple, yea the holy seed shall be
the substance of the land. Jer.
51. 5. 1/. 6. 13.

If God smite a growing
vine, he must debate with it
in measure, sureable to its be-
ing and well-being. 1/. 27.
31. 6, 7, 8.

When God comes next to
Judgement against forcerers,
then will he swiftly judge false
swearers. Mal. 3. 5.

When God comes next to
Judgement against forcerers,
then will he swiftly judge false
swearers. Mal. 3. 5.

When God comes next to
Judgement against forcerers,
then will he swiftly judge false
swearers. Mal. 3. 5.

When God comes next to
Judgement against forcerers,
then will he swiftly judge false
swearers. Mal. 3. 5.

He, all whose wayes his searchlesse widome sure,

And for his Works perfection contribute

Shall purge the Land, and Rebels plots supplant,

Unmindfull never of his Covenant :

Els with that Throne of sin should Christ partake

For framing mischief, which a Law doth make.

May never dawne to us that horrid day,

(Day of rebuke and blasphemy,) on way

While brought the Child is to the place of birth,

That from the womb strength faileth to bring forth.

For say, all means should fail, how great our shame

To doubt that Christ shall magnifie His Name.

How ever heer iniquitie abound,

Yea sin on foot, to fill the Land be found,

Yet he, his People who doth not forelake,

The Holy Seed shall for it's substance take,

And with his vine (provockt) if he debate,

The stroake in measure he shall moderate.

Then shew we faces, foes let us defy,

While Jesus Christ his Standard rears on high.

Fall may who ripe are to receive the Crown,

Or rotten branches, fit for hewing down,

But fall who will, the Cause shall never fall,

While stick to him a seed, a Remnant shall.

For he, who comes in judgement, Lands to list,

Against the forcerers, a witnesse swift,

Shall, cloath'd with vengeance, powre contempt and shame

U pon false-swearers, by His Holy Name

Then Colours fly, Drums beat. Gird on your Swords!

Arme, Gallants, Arme. The Battell is the Lords.

Ground

Grounds of Comfort and Encouragement
for the Secret Mourners
of *England* (and els where)
resolving steadfastnes in the
COVENANT.

B Ut tyme Thon, with deep sighs thy Song? do tears
Their fountaines force; sad Muse, while Britaine hears
No language but Alarmes, no milder sounds

Then of engagements, Tumults, Death and Wounds?

Weep, justly weep. Tears sute the season. This,

A day, in which God calls for mourning, is;

A gloomy day, in which the Childe of Light
Sitt's in the shads of darknes, short of light.

The day of Josephs straits; of deep distresse

To many a precious soul, chaisde (for redresse)

To him who's Mighty, on whom help is layd,

His suffering Members, by his Arme to ayd,

(His Arme, that earst proud Rahab, and the snaike

In peeces cut, and way through waves did make)

That, yet made bare, it may awake, to wound

The Dragons Seed, from principles unsound

Which poison spreading and dispersing snares

The simpler to surprise, by fraud or fears

Unstable souls seduce; from whence (the way
Of Truth blasphem'd) are vex'd, from day to day,

The souls of Saints; while men, who mischief frame,

The lands call to mourn-
ing and humiliation, in day
of the Lords deep displeasure,
Ezek. 9.

Of our darkness,
Isa. 50. 10.

Of Josephs affliction and
Sions tryall in England and
Ireland, under pressure of se-
cular power.

Amos. 6. 6. Heb. 6. 18.
Psal. 90. 19.

The lively delineation of
whose teners and course
(drawn by the Holy Ghost)
may be seen, in the 2 of the 1
Epistle of Peter and in the
Epistle of Jud.

Like

These the publick enemy of England, and the rod upon the lot of the Righteous, there.

These, the covert enemy of Scotland, lying at advantage against the Lords Inheritance, here.

No message but of Peace to Christs suffering members there.

Unanimity and Brotherly association to be intertain'd with them in order to the League & Covenant, and prosecution of the ends thereof.

That both here and there, God may bee feared and the King honoured. 1 Pet. 2. 17.

In pursuence of these ends, England (in Gods opportunity) upon clear grounds encouraged to duties.

1. As a Land long ago arled and owned by Christ, so many faithfull Martyres having layed down their lives for him, there.

2. As a Land which hath reviv'd the Bargan afresh with Christ, having sworn his Covenant and sealed it with so many lives, sacrificed for it, there.

Like raging waves, foame forth their filth and shame.

The Publick foe be These, O ENGLAND, These Shall Tasks enjoyne, and straiten (as they please)

The cords of thy Captivity, at best

The Rods are, on the Righteous lot that rest,

How-ever bound in Conscience to resent

Their praefises, whence doth arise our Rent,

To you, for War, do not our Trumpets sound.

No. Your sad posture doth our Spirits wound,

In order unto which resolv'd we have

With you, and for you, to our League to cleave,

With Charity to All, who pure and clean

To keep their Garments, upon guard have been,

And waiting are, Gods Way and Time to take,

The Yock of bondage from thrald necks to shake,

That, (as sweet fruits from these effects) may spring

The Fear of God, and Honour of the King.

Awake to duties then; Your eyes be fix'd

Upon these ends. Become shall Ephraim (mix'd

Among the the People) like an untun'd Cake,

Or heartlesse Dove, discourag'd, faint, and weak?

God (doubtlesse) for himself, airt'd (earst) in Thee

A Church O England, set from darknesse free,

While at the stake, thy faithfull Martyrs stood

A good Confession, sealing with their blood.

Yea, God the Bargan (yet again) renewd

When that espoused Land, with love pursu'd,

His Covenant did swear, and at low rate

Did value lives, that Jesus might be great.

Lo ! (God hath wisely, and to purpose, brought
His foes together, arm'd, for Armes who fought,
And let them out a link, that stir they may,
Yet so as no where, but as He gives way,
Thus shall He in one houre, or day, decide
What else some ages dispute might abide.

Wait on ye then, whose weight is Sions case ;
Wait on that Holy One who hides his face
From Jacobs house ; sure, He you gather shall,
And tenderly deal with his remnants small.

For our correction, and their overthrow
Who 'gainst him first ingadg'd, hath God this foe
Rais'd up, but heard shall in its season be
The vision. Issu'd forth is the decree.

But friends their fit time, foes their fatal houre,
It's time Gods Glory (from His acts of pow'r)
Their times yea promises conditionall
Have for accomplishment. The work withall
Its time of best advantage hath. Assign'd
To each the proper time is. Till we finde
All in one point to meet, none may complain,
Nor of delayes a jealous thought retain.
Let this suffice, your times are in his hand,
Who from the fire can pluck a kindled brand,
And like a mighty map, rous'd up from sleep,
Shall help right early, and the best time keep.

His Reck'ning from Eternity he laid,
And times, and wayes, and means harmonious made ;
To bring to passe His Ends ; and did foresee
Delayes, which arbitrary were and free,

God hath in wisdom made
the enemy in that land be seen
in their colours, hath gathered
together with arms in their
hands and permitted to stir
(as he hath set the bounds)
for manifesting his own Glory
in his Churches deliverance,
by their more speedy over-
throw, and his fuller executi-
on & fury upon them.

God to be waited upon, as
One who shall surely gather,
and rejoyce the sad hearts of
the scattered Remnants of that
land, and else where, to whom
the reproach of his house is a
burden, Zeph: 3. 14, 15, 16,
17, 18.

How-ever God hath esta-
blished there, for a season a
prevailing enemy, for Judge-
ment, (even the ruine of that
Malignant party that first took
the sword against him,) as
also for our correction, Hab.
1. 12. yet shall the vision speak,
and be heard in its appointed
time. *ibid.* 2. 3:

Friends, enemies, the work,
Gods glory, as also condi-
tionall promises (as *Levit.* 26.
41. *1 Kings* 8. 39) having all
their appointed times, of advan-
tage, disadvantage, advance-
ment, manifestation and ac-
complishment, till the times
of all the forsaids meet, none
may grudge or complaine of
Gods delayes.

It may suffice, that in his
hands are the times of his elect,
Psal. 31. 15. who keeps the
best time, and will help right
ailely. *Psal.* 46. 5.

To his deep wisdom, gainfull. So though (now) you
 Ye know not what he doth, ere-long to you
 His face he shall unveil. Then make no hast,
 Yee, who by faith, on promises can feast,
 But patience shew, till God shall give the word,
 Which Heaven and Earth to publish shall accord,
 Let Colours fly, Drums beat. Gird on your Swords,
 Arme, Gallants Arme. The Battell is the Lords.

Cloſe.

B Ut duties to enforce, ſith words are weak,
 And grounds of hops, mens confidence to take,
 Till God put to his hand ; GREAT KING of Saints,
 In whom for THINE nor pow'r nor wiſdom wants,
 On Thee alone is left, That light divine
 May by thy Spirit, to our Watch-men ſhine,
 Kept free and faithfull, Taught the times to know,
 By them, that Counſell (ſeaſonably) may flow.
 May all our Rulers, ſingly ſeek the ends,
 Propoſd in Covenant with Thee ; what tends
 To Truths advantage (in their heart acquaint
 With Chriſt,) to proſecute be their intent,
 That (ſelf-deny'd) all grounds of jealousies
 May periſh, (private ends far from their eyes)
 And ſhoulders joining, unto duties prone,
 The work may equally be caried on.

Be Souldiers like the Cauſe, and Spirit given
 By God, unto their undertakings eaven.
 Profanenneſſe and oppreſſion both be far

From all engagging in this holy War.

Know may aright all Ranks the quarrells spring,
Before him, in their Spirits flourishg,
Not shrinking at supplies, while all is layd,
And in decission, as the game is playd.

May light break in upon our Soveraignes soul
All Counsell, not for good, that may controul,
To lead him in this Maze, discovering snares,
That grounds are of his danger, of our fears.
That joine he may, in heart, for God, and glad
The Land, our blessing, and our glory made.

Foes be reclaim'd, for whom is purposd good,
Who Peace lay hold on, purchas'd by blood,
But perish all, who principled from hell,
Hold on their way and prondly means repell.

O let thy peoples hearts, (confirm'd in faith
Of much good-will) rest chearfull underneath
Thy exercising hand, in confidence
Pursuing duties, that due glory thence

To Thee may rise, to whom all knees shall bow;
And wait with praises, to perform the Vow

F I N I S.
